FOR THOSE WHO DON'T FIT

Selected Passages from the Writing of Boyd Camak

boydcamak.wordpress.com

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A Note on This Document

This document was compiled from boydcamak.wordpress.com and associated publications at the author's request. The selection, arrangement, and section headings are editorial, prepared by Claude (Anthropic). Every passage that follows is Boyd Camak's own words, unaltered, drawn from blog posts written between 2023 and 2026 and from the following documents:

Fragments of Rumination (2023) · My Life Ring · WTF? (cf. The Apostle Paul) · Our Dead Man on a Tree · Reading Catholic Tradition Through the Cross · boydcamak.wordpress.com

Boyd Camak is a lay theologian, blogger, and father living in the Washington D.C. area. He worships in Anglican and Episcopal communities and is committed to liturgy and the Nicene Creed, while drawing from a range of traditions that do not reduce to any single denominational home. He is formed by patristic Christianity, Luther's theology of the cross, Catholic contemplative practice, and liberation theology, among other sources. He began writing the blog boydcamak.wordpress.com in November 2023, shortly after emerging from a serious medical and existential crisis. The first document he wrote coming out of that crisis — Fragments of Rumination — was shared with a friend, whose encouraging response prompted him to keep writing. That was the impetus for everything that followed.

This selection is for people who do not fit comfortably in any tradition but remain serious about faith, liturgy, and the cross. It does not resolve anything. It keeps company.

Nothing in this document has been altered. Section headings and the arrangement of excerpts are the only editorial additions.

For those out there who happen to be reading this,
who don't fit in.

— Boyd Camak

> *Why not suicide?How could whatever comes after possibly be any better?How could God be anything but a mute sadist?"For where two or three are gathered in my name, there am I in the midst of them."*

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> *Christ has experienced my existential despair, my suicidal ideation, my unconscious fears, my childhood wounds.His violent, shameful, naked, brutal, wicked, excruciatingly painful, barbaric, state-sponsored religion-blessed, public, outdoor execution has exposed my enemies — shame, intimidation, threats, traps, deceptions, and fears as empty and impotent — and has permanently consummated in blood His wreckless immodest psychotic love for me in His ripped up bloody flesh.*

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> *Life already is hell.*

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> *Being crucified by the world doesn't surprise or scare me. Not being crucified by the world surprises and scares me.*

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> *When someone is suffering, is in pain, the best way to curse them, to maximize cruelty, and to dismiss their experience as unimportant is to explain how God loves them, and has a plan for their life, and how their pain fits into a bigger picture. That's not comfort. That's gaslighting. That's using theology as a weapon against the wounded.The cross is where theologies go to die. There is no answer. Just a bloody corpse.*

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> *I'm not one of these people that's like, life is great. I'm like, look, I don't do this religious stuff because... I do it because I have to survive. This is how I survive being human in this world.*

> *God our Father is so ridiculously, psychotically over-the-top in love with us that He's willing to allow His own Son, His own baby child, to be tortured by His enemies in order to show that there is not one goddamn thing that His enemies — or those of us who think we are His enemies — can do to escape the obsessive, over-the-top, ridiculously psychotic and insane love that God, our Father, has for us.*

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> *The gospel message is that God became the jaws of life in order to rescue his children. You know… the jaws of life… it's that bulky equipment that fire and rescue teams use to cut and pry open car doors and cut off car roofs in order to rescue people from bad car crashes so that they can be taken to the emergency room at the hospital in time. It's messy and loud and awkward and breaks windows and cuts things open — but it rescues people and gets them to the hospital so that they can be healed. That is the good news that the Nicene Creed is talking about.*

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> *I am co-crucified with Christ every goddamn moment of the day. My body is crucified with his. My heart is slain with his. Whatever the hell happens, whatever the hell they do to me — I have the divine love of Jesus Christ which will explode anything that this world throws against me, either in this life or the next — and knowing that can make this life a little more like heaven day by day as I try to stay close to Him.*

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> *Christ is not relevant. Christ is Truth. Christ will always be Christ. He is a scandal and a stumbling block. He is not an ingredient in our life goal. He IS our life goal. He overturns the tables of our agenda. He kills us. If we are preaching a gospel that people find relevant, we are preaching the antichrist.*

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> *The gospel is not sophisticated. It is so simple that it upends all of my categories and exposes the vacuity of all of my intellectual constructs.*

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> *Christ cannot be analyzed or figured out. He can only be eaten, drunk, worshiped, cleaned, wounded, ignored, forgotten, loved, adored, consummated, crucified.*

> *As a purely intellectual exercise, the thing that I always run up against with the Catholics, as much as I love the Catholics, as much as probably the majority of my spirituality is from the Roman Catholic tradition with a good measure of Eastern Christian thinking in the mix... at the end of the day, you have to surrender your conscience to the institution. And I concluded that, you know, if I were to say that the Catholic Church is the final arbiter — well, I would be the one saying it.*

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> *The Eastern tradition was such a powerful way to drown my entire way of seeing the world in a trustworthy source that was deep and yet not overly analytical or propositional. And I will be eternally grateful to the Eastern Church for that.*

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> *I kind of found myself at square zero. It was kind of like a nuclear bomb had been dropped, and I kind of came in after that, and everything was decimated — rubble and loneliness. And I ultimately concluded that it was my decision, what I believed. I could not outsource that.*

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> *I don't fit in any tradition, even though I am committed to liturgy and the Nicene Creed.*

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> *This hermeneutical approach offers a way for those formed by Protestant theology to engage deeply with Catholic spirituality, devotion, and practice — not by converting Catholic insights into a 'theology of glory' but by consistently interpreting them through the lens of the cross. Rather than treating the theology of the cross as a competing system, this framework employs it as a discipline of perception — a way of seeing that allows genuine reception without abandoning theological commitments.*

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> *The rosary lets God's descent remake you through patient exposure. Each decade returns you to Christ's descent, suffering, victory. The repetition isn't accomplishment — it's pedagogy. The point isn't to get good at praying; it's to let Christ's story inscribe itself in you.*

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> *Standing with the wounded while holding onto the dead man on the tree.Most people either stay inside and defend the institution, or leave and burn it all down, or become therapeutic spirituality influencers who've abandoned theological depth.This does something else.*

> *In my life, there is no more solid, grounding spiritual practice than the Rosary. I try to literally attach my sufferings to the hell that Jesus was literally living through.*

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> *Instead of 'What is God calling you to do?' the question becomes: 'Where are you being crucified right now — and how can that suffering be attached to Christ's crucifixion?'*

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> *Thy will be done. Full stop. Including a full stop of the analysis. In other words, I just need to focus on following God's will. That's it. I don't need to be a project manager of God's will. If there is one thing that I have learned about walking with God it is that all information is given on a need-to-know basis.*

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> *Sometimes — like today — my faith feels empty and silly. Of course, that's not an unusual experience in the sense that it's not an uncommon experience for all Christians. But it just occurred to me that I can just look around at the people in my faith community — people that I trust — and recognize that they are on this journey alongside me. And really what it is is love. I have these people around me who love me. And really what that is is that I have Christ around me — Christ embodied, enfleshed by my friends, loved ones. So I don't have to chase that phantom in my mind.*

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> *There are folks of us here that our first line of defense at coping with being human is irony. But I just want to say, you're not alone.*

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> *The way you connect with people is through your wounds. You have to get real with safe people who won't abuse your vulnerability.The lie is that if you keep your guard up, you're protecting yourself. But you're just imprisoning yourself. If we're not letting people help us, that is exactly where the enemy wants us.*

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> *My primary calling is to take care of my wife and children. Not to have a platform. Not to be recognized. Not to climb any ladder. To provide. To protect. To be present.*

PART FIVE: A FEW THINGS THAT ARE TRUE

> *Christianity is not a religion. Christ taught a Way of living that embraces suffering and leads to internal freedom from unjust and corrupt external authority — including maybe especially religious authority — that would seek to control us, to shame us, to manipulate us, to scare us.*

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> *There is no stack ranking of sins. Sins don't hurt God. Sins hurt us. They hurt us because they distract our focus from Christ crucified — the only thing that can transfigure our psycho-social-emotional-existential hell of a life.*

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> *The closer we are physically to the poor, the closer we are physically to Christ. The further away physically we are from the poor, the further away physically we are from Christ.*

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> *If you have to charge money for spiritual direction, you shouldn't be a spiritual director. If the gospel is good news for the poor, how much should we charge for it? God for sale. Inquire within.*

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> *Share wisdom broadly. Christian insight isn't meant to be hoarded by theologians, clergy, or church nerds. Scatter it into everyday life where ordinary people can recognize it as their own.*

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> *The only true philosophy is a dead man on a tree.*

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> *I hope that somehow, some way, that this might help those folks out there who happen to be reading this, who don't fit in.*